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The Orthodox Herald

Celebrating our 40th year

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GET READY: GO

The first Sunday of February is called the Sunday of the Publican and Pharisee, which is the first Sunday of the Pre-Lenten Season. With it we turn over a new leaf and path in the Church calendar. We now cease looking back to the Feast of the Nativity and Epiphany and we start looking forward to the Feast of the Resurrection. In the Church, a book called the **Triodion** is put into use. It will be followed until the Saturday of Lazarus, which is the day before Palm Sunday. The joy and merriment of the Saviour's Birth and Baptism is behind us and gives place to the sombre mood of Pre-Lent and Lent.

Anyone with a knowledge of the history of the Orthodox Church realizes that Lent, as we know it now, was not observed in the early church. The reason is that the early Christians lived in the continuous realization of the vital Presence of the Resurrected Lord. They were animated, energized, and transformed by this realization. So certain were they that death was a gateway into the nearer presence of Him Who had preceded them into the Glory of Resurrection, that at the death of one whom they loved, they joyously cried: "Alleluia!" This was included in the funeral service and is still served this way in the Orthodox Church. It was not until these early Christians lost this sense of vital fellowship with Jesus Christ, their Risen Lord, that the Church slowly developed the Lenten season.

Yet, we do not regard this as an unnecessary addition. We know that we must create within ourselves, by studied efforts of recollection and by external practices, moods which at one time were more easily generated simply because the people were closer to the initial historic events. On the anniversary of His condemnation and crucifixion, the early Christians could actually retrace Christ's steps through the crooked streets of old Jerusalem. They could keep vigil at the tomb and thus gain in-

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Today I loved a little more,
Complained a little less,
And in the giving of myself,
Forgot my weariness.

YOUR NAME IS IMPORTANT

Every so often we see photos of people at the Vietnam Memorial Wall in Washington, D.C. straining to trace the name of a loved one onto a piece of paper. Commentary explaining the photo usually states that the name is important and brings memories of the person holding this name. The name is important!

In its wisdom, the Orthodox Church has known this from its beginnings and has incorporated this into many of its services. Perhaps, this is most noticed while Holy Communion is being received. As each person is receiving, the priest says an individual prayer mentioning the name of the recipient: "The servant of God (name) partakes of the Precious and Holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and for life everlasting." Names are also mentioned in all the rest of the Sacraments and in many services.

Not only are we mentioned by name while we are living but we are also remembered when we have "departed this life." There are special services for this which may be requested at any time by those left behind, but the Church has set aside special days when these services for the "departed" are held. One of these days comes on February 20, which is the first in a series of All-Souls Saturdays. On these Saturdays, the priest recites the names from all the diptychs (hramoti) which he has received. These diptychs are lists are kept in the church and updated at this time.

It is significant that names of individuals are recited on this day for it comes on the day prior to the instruction on the Final Judgment. On this Saturday, the Gospel from Luke 21:8-10, 25-28, 33-36 is read which reminds us of the Second

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FORGIVE — NEVER!

In monasteries of the Orthodox Church during the Vesper Service on Cheesefare Sunday, which comes on February 28 this year, a moving tradition takes place. The monks or nuns publically beg pardon of each other for past offenses and embrace one another and give the holy kiss of peace.

This practice is now being introduced in many parishes. Unfortunately, it is often practiced or treated in a cursory manner. Forgiveness is given conditionally. It brings to mind a story which was told by a nurse friend.

"I was caring for an attractive elderly lady when she said very quietly, but with resolve: 'I'll never forgive him. I told him I would **never** forgive him.'' Her expression was troubled as she turned away, focusing her eyes on the drape enclosing her nursing-home-bed. Our conversation had traveled from the temporal to the eternal and now a deep hurt had surfaced.

She told of how her brother had approached her hospital bed, accusing her of taking more than her share of family heirlooms following their mother's death. He spoke of many items, ending with 'the teacup.' He said: 'I want the teacup.' For over forty years since the parent's death he had hidden his feelings, and now they erupted. She was both hurt and angered by his accusation and vowed never to forgive him 'It's my teacup. It was given to me,' she defended herself. 'He's wrong and I won't forgive him.'

Standing at her bedside, I felt my spirit soften and grieve. A cup ... a teacup. In the bed before me lay a woman given two months to live — sixty days — and she would face eternity and never see her brother again in this life. Her mind and spirit were in anguish, and her only remaining family tie was broken over a teacup.

As I returned to my nurse's station I was drawn deep into thought. How many teacups were there in my life? How many things, as insignificant as a cup, in

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News CHRONOLOGY

DIED: ARCHBISHOP MICHAEL (Shaheen) of the Antiochian Archdiocese in Toledo, OH. BISHOP FIRMILIAN (Ocokoljich) of the Serbian Orthodox Church in Libertyville, IL. FR. JOHN BALL of the Patriarchal Church in Tucson, AZ. FR. STEPHEN SKASKO of the Carpatho-Russian Church in Houston, TX. DEACON MICHAEL SUSKO of the Patriarchal Church in Scranton, PA.

NEW IMMIGRANTS from the former USSR are being welcomed into Russian Ukrainian Baptist Churches in Vineland, NJ, Springfield, MA, and State College, PA where most of the membership is made up of fellow immigrants.

TAPES on various Orthodox topics may be obtained from Orthodox Voices, P.O. Box 23644, Lexington, KY 40523 phone 1-800-959-7710 or from S.O.R.C.E., P.O. Box 1776, Tarpon Springs, FL 34688-1776 phone 1-813-937-1159. Write or call for list.

A SELECTION OF 10 books for children is available from St. Nectarios Press, 10300 Ashworth Ave. N, Seattle, WA 98133-9410.

AT THE 121st ANNUAL CONVENTION of the Episcopal Diocese of Bethlehem, which was held in Wilkes-Barre, PA, it was announced that the diocese is helping the Russian Orthodox Parish of St. Nikolai Kuznetsky in Moscow. The church was one that was open during the Communist period. The Diocese will send money, computer equipment and theology books to the parish, which has more people than it can deal with effectively with its present resources. The help is being funneled through the Society For Promoting Christian Knowledge. This organization was instrumental in printing many of the Orthodox books in the English language in the 1940's.

CALENDARUL SOLIA 1993 was recently released by the Romanian Orthodox Episcopate, P.O. Box 185, Grass Lake, MI 49240-0185. The Calendar is available for $12.50. Besides the usual directory of parishes and priests and the liturgical calendar, it contains the life of the recently canonized Romanian saints.

WE WERE SAD TO FIND the church building which Fr. Toth served in Shepton, PA (near Hazleton) in such a totally neglected state. Most windows are boarded up. One window is not, but most of the glass is now broken and the ikonastas and kiots are exposed to the weather.

A CHECK FOR $25,000 was presented by the Philiptochos, a Greek Orthodox Ladies Society to I.O.C.C. — International Orthodox Christian Charities for humanitarian assistance for Orthodox in Russia. The I.O.C.C. is the humanitarian organization of SCOBA with its mission of providing humanitarian assistance to Russia, the Balkans, the Middle East and Africa.

USED STAMPS are needed by DAV members to help veterans. They send the cancelled stamps to VA hospitals in Buffalo, NY and Washington, DC. Send stamps to Stamps for Veterans, Bernie Elmore, P.O. Box 398, Depew, NY 14043-0398.

THOSE INTERESTED IN COMMITTING themselves to a common discipline of prayer, study, and Christian action may enroll in St. Philip's Fellowship. Write St. Philip's Fellowship, 1150 Leishman Ave., New Kensington, PA 25068 for info.

CHURCH BOOKS in Slavonic and Russian are needed for churches in the former Soviet Union. Send them to the New York address and they will be forwarded to Russia. Address to ST. NICHOLAS CATHEDRAL, "BOOKS FOR RUSSIAN CHURCH," 15 East 97 St., New York, NY 10029. Check out the Library postage rate.

IN BELARUS, according to a study made by the University of Minsk, 60% of the population are members of the Orthodox Church, 8% are Latin Rite Catholics, 1% are Eastern Rite Catholics and 30% are atheists.

THE 1993 MISSION RETREAT will be held at the Orthodox Mission Center in St. Augustine, FL 32085 from Feb. 5-7. Write P.O. Box 4319 or call (904) 829-5132 Monday thru Friday from 9 a.m. to 5 p.m.

SENIORS who don't want to move but find their house needs changing to make it more livable and safe with advancing age may write for booklets which give suggestions. Write: The Hartford House, P.O. Box 4460, Hartford, CT 06146 for a 90-page pamphlet. Send a self-addressed business size envelope with a 75 cent stamp on it or write to AARP Publications, 601 E. St. NW, Washington, DC 20049 and ask for "The Doable, Renewable Home", a free booklet.

A GUIDE TO HELP FIND YOUR EASTERN EUROPEAN ROOTS may be obtained from Laurence Krupnak, 1711 Corwin Dr., Silver Spring, MD 20910. Send a stamped, self-addressed envelope.

ORDER THE ORTHODOX HERALD for someone from your parish who is housebound.

A TWELVE STEP RETREAT will be held from Feb. 12-25 at the Monastery of the Glorious Ascension, Resaca, Georgia 30735-0397. Call Hiermonk Damian at (706) 277-9442.

THE 1993 COLLEGE CONFERENCE will be held from July 15-20 at Antiochian Village in Ligonier, PA 15658. The address is Rt. 711 North, P.O. Box 638. This will be an affordable, interesting and uplifting for college age Orthodox of all jurisdictions.

EASTER for Orthodox is on April 18. This is one week later than the date on which it is celebrated in the Western Church. Lent starts on March 1.

APARTMENTS ARE AVAILABLE IN FLORIDA provided by SS Cyril & Methodius Orthodox Church, 310 13th Ave. NE, St. Petersburg, FL 33701. Call (813) 823-2145.

THE CANONICAL TRADITION
(No. 9)

3. The Characteristics of the Church's Law

(c) **The Concept of "Economy."** Unlike secular law, or Mosaic law, the purpose of the Church's law is the spiritual perfection of her members. Mere application of the letter of the law is replaced by a sense for the *spirit* of the law, and adherence to its principles. This purpose is the determining factor when authority is granted to apply the law when circumstances warrant according to each individual case. The spirit of love, understood as commitment to the spiritual perfection of the individual, must always prevail in the application of the law. The abolition of the letter of the law by the spirit of the law has led to the institution of "economy," exercised in non-essential matters. Through "economy," which is always an exception to the general rule, the legal consequences following the violation of a law are lifted.

"Economy" is granted by the competent ecclesiastical authority and has not so much the character of urgency as it does the character of compassion for human frailty. The character of compassion is justified by the Church's ardent desire to prevent any adverse effects from the strict observance of the law in exceptional circumstances. The premise upon which an exception is granted is the general welfare of all concerned. This premise exists in all systems of law but it finds its fullest expression in the Church's law. As the law of grace, it is characterized primarily by the spiritual attributes of compassion, pastoral sensitivity, and forgiveness.

"Economy" is not something to be applied at random or arbitrarily. It is governed by defined guidelines which must be strictly adhered to by the competent ecclesiastical authority granting it. First and foremost, exception from a law which has been endowed with universal recognition and validity is not possible. It is only from a law that has not been endowed with such authority that a person can be released, if this is deemed spiritually beneficial.

The right to exercise "economy" is the sole prerogative of the legislator (council or holy synod of bishops). This right can in turn be delegated to individual bishops by the corporate authority of the synod. This delegation must, however, be within the limits prescribed by the canons and according to the express authorization of one's superior legislative authority. (See, for example, canon 2 of Ancyra: "It is likewise decreed that deacons who have sacrificed (to pagan idols) and afterwards resumed the conflict shall enjoy their other honors, but shall abstain from every sacred ministry neither bringing forth the bread and the cup, nor making proclamations. Nevertheless, if any of the bishops shall observe in them distress of mind and meek humiliation, it shall be lawful to the bishops to grant more indulgence, or to take away (what has been granted).")

As evidenced by the phrase: "it shall be lawful to the bishops to grant more indulgence, or to take away (what has been granted)," "economy" may be both a more lenient or a more strict observance of the rule. Consequently, "economy" is any deviation from the norm. The exercise of "economy" ceases if its cause no longer exists or if the basis for its application rested upon false or pretended grounds. Once "economy" has been applied, the normative practice is restored as before. Furthermore, temporary departure from the normative practice through "economy" does not set precedent.

The institution of "economy" has been actively invoked throughout the history of the Orthodox Church. This is perhaps due in part to liberal trends of thought in the cultural milieu within which the Orthodox Church flourished. Although authority in the exercise of "economy," especially in matters of great importance, rests with the synod of bishops of each local church, this authority, as indicated, can be delegated to individual bishops as well. The Ecumenical Synod, as supreme administrative, legislative and judicial body in the Church, administers ultimate authority in the exercise of "economy". It alone can alter or overrule the decision of any subordinate ecclesiastical authority. In the realm of conscience, however, it is the spiritual father who has been entrusted with the authority to exercise "economy" according to his good judgment. The determining factor in its application, however, must always be the spiritual welfare of the penitent.

Lewis Patsavos, Ph.D.
Canonist

EYEWITNESS REPORT:

We commemorate the Holy Day of the Presentation or Meeting of Our Lord at the Temple on February 2/15. We can read about this incident in His Life in St. Luke 2:22-40. If this occurred today, this is how an eyewitness reporter might tell it either on radio or TV.

Presentation ceremonies began at the Temple today with the usual prayers and singing. Several firstborn male children were dedicated to God as prescribed in the Law.

As usual, the old man Simeon and the prophetess Anna were at the Temple attending their prayers; but they broke off their daily routine when the child of Joseph and Mary were brought to the Rabbi.

Simeon, usually a quiet person, became very excited, coming forward to ask if he could hold the child and saying: Lord, now lettest thy servant depart in peace, according to thy word." or ("O Lord You have kept Your promise! With my own eyes I have seen Your salvation, now I can die in peace.")

The mother, Mary, looked quite alarmed and took her baby back. Simeon continued, blessing both father and mother: "Behold this child is set for the fall and rising again of many in Israel... Yea, a sword shall pierce through thy own soul also." or ("This boy is chosen by God ... Sorrow ... will break your heart.")

This reporter could not hear all Simeon said because he spoke so quickly and because Anna was especially loud in her prayers of thanksgiving to God for sending this particular child.

The parents left quickly, but the two old people continued to tell a large crowd of puzzled and even scornful worshippers that God had sent this child to deliver Jerusalem from oppression.

ALASKA FUND

The nights in Alaska are very long this month. The following wish that you are finding the **Herald** helpful in learning more about your faith with the increased time for reading. Joseph Chobany, Jr., Anna Corey, George Kupar, William Hudak, Mary Schwartz, Dorothy Burochonock, Julia B. Price, Helen Frinsko, J.M. Syka, Alexis Fedec, Olga Krasofsky, Harry and Rose Kuliak, Vera Vrabel, Ethel Watlock, Andrew Thoryk. Helen Nowosadko in memory of her sister Mary Chura Tanner. Robert Roth in honor of his adopted Alaska family. Stephen Epchook, his wife and their five children.

Dabs of Thoughts

For eight years of the Revolutionary War, General George Washington had daily prayer and Bible reading in his tent. When Washington took the oath of office as first President of the infant republic, his first official act as President was to stoop his massive 6'2" frame and kiss the Bible, which was opened to Psalm 127:1: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." No American president has failed to indicate our national dependence on God. When President George Bush took his oath of office using Washington's Bible, he said: "...My first act as President is a prayer."

The Sacrament of Penance (Confession) is held to be most beneficial as practiced by the serious Christian. We have all heard the expression, "All may, many should, some must." This was especially true in the days when sin and its consequences were taken more seriously than today, but now many are not sure what sin is and the General Confession too often does not stress the original concept of sorrow for sin; indeed we can go to the Eucharist today and avoid any act of penitence. What can be expected when we tolerate and even urge permissiveness in other paths of Christian endeavors?

Looking at the wall calendar for February we find several significant dates. February 2/15 is the Holy Day of the Presentation; the 20th is Soul Saturday; the 7th starts the Pre-Lenten Period; their is no fasting from the 7th through the 13th, which is the week of the Publican and Pharisee.

Remember to update your family diptich (hrammoti). Add the names of any members who have died during the past year. Be sure the priest receives it before Soul Saturday which comes on February 20.

In an attempt to make Holy Week and the Pascha services "user friendly," a local church has scheduled three luncheon seminars to discuss what happens during these services.

PREPARING US

We don't need a calendar, we have only to go to the mall and notice the decorations which are put up to know which big day is coming. They are put up ahead of time to get us in the mood to buy the appropriate gift for the season.

The same way, for centuries the Church has prepared us for major days and seasons on its calendar. We have pre-feasts and pre-lents. This year Lent starts on March 1. The Church starts preparing us with a sequence of Sundays prior to this date so that we may get into Lent immediately and not start thinking about it once it has arrived.

The first Sunday comes on February 7 this year. It gets its name the Publican and Pharisee from the gospel reading — Luke 18:10-14. It contrasts the attitude of the two men and we are advised to follow the example of the publican who prayed: "God be merciful to me a sinner." We need God, we cannot make it alone.

The second Sunday is called the Prodigal Son from the gospel reading — Luke 15:11-32. We are told that God is waiting. He is merciful and waiting for us to turn from evil to good and to be sorry for sinning.

The third Sunday has two names, either Meatfast or Judgment Sunday from the gospel reading — Matthew 25:31-46. It is called Meatfast because we should stop eating meat and meat products from this day until the glorious day of Easter/Pascha. It is called Judgment because this is the theme of the gospel reading. At the Final Judgment we shall be judged on many things, among them our charity and concern for others. God as portrayed here is entirely different from that we read about last Sunday. Many do not want to acknowledge this portrayal of God.

The fourth and final Sunday before Great Lent is called either Cheesefast or Forgiveness Sunday. Cheesefast because from this day until Pascha we take dairy products off our menus. Forgiveness from the gospel reading — Matthew 8:14-21 where we are instructed how we are to keep Lent. The first part of the instruction commands us to forgive others.

If we meditated and prepared week by week, we should be ready to embark on the journey of Lent so that when we reach our destination of Pascha it truly will be for us "The day the Lord has made!" for our redemption.

•Kitchen Corner

2. Add dash of ketchup to marinade while simmering for more zip.

3. Add 1 Tbls. flour to onion and carrot and let come to light brown with the vegetables.

4. Add garlic salt to flour when coating fish or 1 clove of garlic in oil while browning fish.

5. Fried fish can be added to simmering marinade and heated for 5 minutes and before carefully layering in serving bowl.

6. Use lemon juice instead of vinegar.

•Get ready

spiration which matched the exalted feelings of the first generation Christians.

Later generations couldn't do this. When Christianity spread from its place of origin, other practices had to be developed which were designated to create moods of sorrow or joy, as the case might be.

In this way, Lenten practices developed which were intended to prepare us for a realization of the love of God for us and the cost to Jesus of our redemption. Through the sorrow of Lent, it is presumed that we will come into a keener appreciation of the joy of Easter/Pascha. That is the whole purpose of the next nine to ten weeks. Let us use them profitably for the enrichment of our souls.

•Forgive

light of eternity, separated me from full communion with God? How much lack of forgiveness keeps me from fellowship with others? I could only search my heart. How many teacups in my life?"

Perhaps we should ask ourselves these same questions as we approach Forgiveness Sunday where we will hear the following read: "For if you forgive others their trespasses, your heavenly Father will also forgive you; But if you do not forgive others their trespasses, neither will your Father forgive you your trespasses."

MISSION FUND

Informing about the Orthodox Church with the "Herald" are Helen Kotter, Andrew Thoryk, Ethel Watlock, Mr. and Mrs. Nicholas Kachmarsky, Vera Vrabel, Olga Krasofsky, Mary Swartz, Joseph Chobany, Jr., William Hudak, Julia Price, Arthur Reilly, Joe and Diane Holobinko, George Kupar. For health of Michael and Mary Zemanick and daughter Nancy (Anastasia).



EDITORS NOTES

The Orthodox Church in America is making plans for the celebration of 200 years of Orthodoxy on the North American continent. The Church was first established by Russian missionaries in Alaska and remained on the West Coast for much of the next hundred years when Fr. Alexis Toth went to San Francisco from Minneapolis to be accepted into the Orthodox Church. He returned to Minneapolis and shortly after came to Northeast Pennsylvania where he began his mission work. This took place around 1892. His work was among his own people the Carpatho-Russians. These people came from three areas which, now in 1993, are located in three separate nations: Slovakia (the northeastern part bordering Poland); the Ukraine and Poland (the southern and eastern parts bordering Slovakia and Ukraine. They were inhabitants of areas which snuggled against the Carpathian Mountains.

It is not possible to establish the number of Carpathians who migrated to America in great numbers between 1890 and 1914 because they identified themselves by religion and not by nationality for during these years they were living in what was at that time part of the Austro-Hungarian Empire.

It is known that during this period the population of this region was decimated since over half of the inhabitants, mostly under the age of 24, left for the USA. This means that between 750,000 to 1 million sailed for the U.S. mostly in steerage class. They were primarily single, in the good health required by U.S. immigration law and with only rudimentary education at best. They gathered in areas where heavy industry and mining were the main places of employment which required endurance rather than technical skills. One came and soon others from the same village joined them. This is why even today parishes are made up of descendants of immigrants from certain villages. We have brought a map of the area to parishes and can circle these cluster of villages. These immigrants soon formed brotherhoods for social and psychological and informational purposes. Many of these became lodges when mutual help or insurance was added. These became the foundations of many parishes.

Young women came to escape the poverty and many worked in New York in Jewish households. They met the young men who came to church services, married and left with them to their place of work and residence. Their families were large and always struggled financially but they were close to the Church and were taught that it is not a shame to have mended and clean clothes but shameful to have torn or dirty clothes. The sons left home to serve in World War II and most never returned to settle in the same town since they went where they could find work or they took advantage of the GI Bill.

We are now in the third and fourth generation from the time of Fr. Toth and his mission work. These generations are scattered all over the U.S. They are becoming very much interested in the history of their forefathers and in their geneology. It does the institutions which their forefathers founded — the brotherhoods, sisterhoods, lodges, and parishes no good to disaffirm this ancestral history which is the root of many jurisdictions of the Orthodox Church in the U.S.

Father and Matushka Stroyen

•Your name

Coming of our Saviour. This makes it an appropriate day to pray for the faithful-departed and to ask God to be merciful to them on the day of the Final Judgment. The Tropar and Kondak are special prayers which explain the day: "Unique Creator, Lord Who in the depth of Thy wisdom and love for us directs us giving each of us what is good for salvation; we ask grant rest to the souls of Thy servants for they have put their trust in Thee, our Creator, Maker and God." "O Christ, with the saints give rest to the souls of Thy servants that they may repose in a place where there is no pain, no grief, no sighing but everlasting life."

The question has been asked why it is necessary for the priest to recite each name; why doesn't he just point or lay his hand on the pile of lists and pray for them col.ectively? This is never done and is not allowed in the Orthodox Church. Each soul is important before God. St. Epiphanius must have been asked this same question and he answered it in this way: "The names of the departed are publically recited in order that those present may be fully convinced that the dead still live in God's presence; and also for the proclamation of the dogma, according to which those who pray for the brethren have hope for them, as for those who have departed on a long voyage."

Truly, in the Orthodox Church each soul is important. The belief is that it lives on after the death of the body. We are known and identified by name not only while we are on this earth but when we have "departed this life."

SING PRAISES

Every eighth week during the Divine Liturgy on Sunday we hear the words: "Sing praises to God, sing praises." During February we will hear it on February 21.

Perhaps many of you who read this or hear it in church think: "What — me sing? I couldn't!

Yes, you can. There are more ways of singing God's praises than through music and lyrics.

We sing God's praises when we meet people with a smile and a cheery "Hello!" or when we take the time to do even the smallest of services for someone else.

We sing God's praises when we offer words of encouragement to those who are engaged in worthwhile projects.

We sing praises when we show our appreciation for the people who bless our lives every day.

We sing God's praises when we do anything that brightens the life or lightens the load of another.

We sing God's praises when we willingly and joyously share the gifts God has given us with the people around us.

"I will praise the name of God with a song and I will magnify Him with thanksgiving." Ps. 69:30.

CHUCKLE

Many people are like the woman who had been bitten by a dog and was advised by her physician to write her last wishes as she might succumb to hydrophobia.

She spent such a long time writing that the doctor finally asked her how much longer it was going to take her and remarked something about how long the will must be.

"Will!" she snorted. "No way. I'm making a list of the people I'm going to bite!"



Depending upon the date of Easter/Pascha, either in late January but certainly on the first of February, I start to do two things — I stop buying any meat products and use up every bit of meat in the freezer so that with meatfare Sunday all this will be gone. Next, I place a bag in my cupboard in which I put all of my outer onion skins so that I have enough to color the Easter eggs. In a very concrete way I am preparing for Great Lent and Easter.

Maslinista or Butter Week is observed by many prior to Great Lent. Blini or raised pancakes are the main course, but many other foods are served at blini dinners, including caviar, marinated mushrooms, smoked fish and marinated fish. The marinated fish fits nicely into a calorie laden menu. It is a good addition because it can be made several days ahead of time. This is a good dish to make during Lent.

Marinated Fish

1 cup oil
3 large onions, chopped
4 carrots
2 - 8 oz. cans tomato sauce
3 Tbls. vinegar
1 tsp. salt
bay leaf, pepper
2 lbs. fish filet
½ cup flour

Slice onions in thin rounds. Add with chopped onions to ½ cup oil and saute until soft and slightly tinged with gold. Add tomato sauce, sugar, vinegar or lemon juice, salt, pepper and bay leaf. Bring to boil, reduce heat, cover and simmer 15 min. If too thick, add water. Meanwhile, mix flour and bit of salt and pepper. Coat fish. Fry until brown in other ½ cup of oil. Drain on paper towel. Taste marinade and adjust seasonings. Pour bit of marinade into nice serving bowl. Add layer of fish. Continue layering until all fish is sandwiched in marinade. Last level should be marinade. Keeps well for about a week in refrigerator. Tastes better the second day.

Variations: 1. Add green pepper while sauteing the onion and carrot.

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February - 1993

1 1 Peter 2:21-3:9
2 3:10-4
3 4:1-11
4 4:12-5:5
5 2 Peter 1:1-10
6 Gal 5:22-26,6:1-2
7 **2 Tim 3:10-15 - Sunday**
8 2 Peter 1:20-2:9
9 2:9-22
10 2 Tim 2:1-10
11 1 John 1:8-2:6
12 1 John 2:7-17
13 2 Tim 3:1-9
14 **1 Cor 6:12-20 - Sunday**
15 1 John 2:18-3:10
16 3:11-20
17 3:21-4:6
18 4:20-5:21
19 2 John 1:1-13
20 1 Cor 10:23-28
21 **1 Cor 8;8-9:2 - Sunday**
22 3 John 1:1-15
23 Jude 1:1-10
24 Joel 2:12-26
25 Jude 1:11-25
26 Zech 8:7-17
27 Rom 14:19-23;16:25-27
28 **Rom 13:11-14:4 - Sunday**

BIBLE STUDY

Does this happen to you too? You go to the mailbox, interested in what came. It looks fairly full. Good! And then you start to sort it: a credit card bill, minutes from a dull meeting, an offer for storm windows, a circular from a hardware store and a letter asking for a donation for some cause. There is nothing personal, no news from your family or friends. It's junkmail!

The letter St. John wrote and parts of which we read this month as 1 John is not junkmail. His purpose is to make you happy. I know that he writes "that our joy may be complete," and the word "your" is in a footnote in some translations. Well, the difference between "our" and "your" is as small in New Testament Greek as in English: one letter! And, because of what John wrote about "fellowship," we know that he is not after his personal joy, he aims for the joy of the whole fellowship of those who know God again.

Those ads and circulars which you received in the mail pretend that they can make you happy, while their authors are looking for your money. But St. John "writes" because he has good news about Jesus — I joymail which can give you life if you believe it.

Read it and enjoy!

For as St. John wrote in 1 John 1:4: "And these things write we unto you, that your joy may be full."

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PRESS FUND

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As in past years, we will on the Soul Saturdays pray for all those in whose name memorial gifts were sent to the funds. This year we will remember all those listed from January 1992 through this February issue.